

THE Pioneer



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Pilgrims' Thanksgiving

The President's Message

By Francis L. Christensen



Our Heritage

Heritage—Something handed down from ones ancestors, as a culture or tradition. Birthright.

A LAND, lavishly fruitful and varied, a climate equally varied and stimulating, natural resources beyond our ability to appreciate. A government set up to guard our persons and property, to protect our freedom of choice, to foster our right to exercise our talents, to further our prospects in consonance with our fellows alike engaged, to pursue our lives in ways pleasant to us, even to guarantee our right to be unsuccessful. This, in part, is our heritage.

It was born when the American colonists, breathing the free air of this new land, and smarting under the injustice and oppression of a corrupt government, personified in King George III, organized themselves to resist the oppression and maintain the freedom to which all men are entitled. It grew and blossomed in the sacrifices and struggles and the shedding of blood when this nation under divine guidance, came into being. It had a birthright and an enhancement on that bright spring day in 1820 when Joseph Smith, burdened with the responsibility of exercising his right of choice, sought guidance from a source as yet, by him untried, his Father in Heaven. In the midst of uncertainty and confusion, the babble of many tongues, the invitation to learning by the pseudo learned, the exhortation to righteousness by the self righteous, he unwittingly turned the key that loosed a flood of light and truth, the like of which the world had long been denied.

Through sun and shade, dearth and plenty; through the quick, fierce storm or the seemingly endless strain of the long haul, in the frustration of the direst persecution when no calumny was too vile, has come the code of ethics which braces men to walk uprightly before God in the simple dignity of common honesty and daily decency.

In the humble exercise of divine authority and the intelligent obedience to that same authority lies the evidence of the purity of the principles composing the code bequeathed to us by those who went before us.

"We have a heritage of freedom and plenty and opportunity which seemingly no people of record



CHRISTMAS means something more than mistletoe and holly, plum pudding and an array of presents. Christmas means good will to men. Are we laying in a new store of that valuable commodity?

¶Christmas means peace on earth. Are we becoming reconciled to those from whom we have been estranged?

¶Christmas means joy to the world. Are we planning to deepen the fountains of real happiness for the unprivileged and unblessed children of men?

¶Christmas means simplicity, childlikeness, humility. When the Christmas bells shall ring again, will these qualities be more marked in us?

¶Christmas is the Great Equalizer for the least shall be the greatest when the Christmas Spirit comes around.

Along the Way

LET us consider this question: How can one derive the greatest measure of real joy from the Christmas season? Here is an accepted answer: The search for some destitute family; for some mother in dire distress; for some hungry, underprivileged, unhappy child; for some invalid needing help and encouragement. Such a search, pursued by an unadvertised, untold service of relief and comfort, will answer the important question. And with happy heart-throbs.

It has been said that Christmas brings blessings to rich and poor alike—the rich that of giving, and the poor that of receiving. Christmas is the possession of all. There is no barbed wire to keep anyone out; all may share its wealth of good cheer, and join in the singing of the carols of praise.

ever before have had—and with so much handed us as a heritage, it is sobering to suggest what might be expected of us in preserving and passing it on, and it is sobering to think what penalties might be imposed if, indifferently, we were to waste it away. We aren't responsible for any history that reaches back before our own day. But we are responsible for what happens here and now so far as our influence and opportunities are concerned. And the Lord God who gave us what we have will not hold us guiltless if, indifferently, we fail to enter in to all that is expected of us, if indifferently we let the issues of the day be decided by default." (Richard L. Evans)

THE Pioneer



Revivifying Our Chapters

IN HIS BOOK, "The Man Who Lived Backward," Malcolm Ross carries his principal character, Mark Selby, through his life—in reverse—from World War II to the final days of the Civil War. The story closes when Selby, through his foreknowledge of historical events, makes a desperate but futile effort to save President Lincoln from assassination in 1865.

The fictional experience of Mark Selby is too often symbolic of our own desires and tendencies. As the years pile up we frequently submit to the temptation to live backward. We would like to retreat into some comfortable shelter that lives in our memories. We have a tendency to resist change and hesitate to yield place to younger and more vigorous leaders. This is dangerous to progress and unfair to our capacity for life. It betrays a lack of faith, for God has made change an elemental phase of living.

This is a lesson our Sons of the Utah Pioneers chapters may well review. We talk unceasingly about the devotions, the sacrifices and the accomplishments of our pioneer forebears, which is all to the roseate, but what of the future?

Are we doing all we can to revivify our chapters? To be revivified means to have new life put into you. Our chapters can take on this new vigor and enthusiasm by going out and getting new members, and the field is ripe for harvest. As the generations multiply the number of prospective members increases correspondingly and all have a pioneer ancestor somewhere back along the line. This is a good thing to remember as we contemplate the rapid thinning of our ranks by the passing of veteran members.

Our task therefore is to go out and bring these, our sons, brothers, nephews and others into the Sons of the Utah Pioneers. SUP offers almost countless advantages to a member. Here are perpetuated the ideals and traditions of the most amazing and exciting Americans in history. Here we learn from their lives lessons of obedience, industry, faith and devotion which we can never get in any church service or classroom. Here we become acquainted with the descendants of these brave frontiersmen to form many true and lasting friendships. Our luncheons and dinners, especially when our lovely companions are with us, are the best, and our programs strictly high class.

Let us then, cease to live backward on our pioneer heritage and no longer yield to the problems of perpetuity, for no matter if many of us are old-timers, or what our circumstances may be, the years ahead are filled with opportunities for the building of SUP chapters of enthusiasm and strength.

No Peace Without Conflict

THE question most frequently bantied about by the panelists these days is the motivation behind the marches, riots and rebellions that plague our big cities. "Neurotic fanaticism," one panelist called it. "The expression of hidden impulses which are unacceptable, but which avenge themselves by attachment to aggressive aims which are acceptable," explained a psychologist.

All agreed that such tension—no matter how disturbing we find it—is essential to human progress. The implication was that peace of mind is very nice, provided we do not have too much of it.

From these discussions we are prone to decide that it is always good to be well-adjusted, ready to meet all situations. But the question is: well adjusted to what? Are we to be adjusted to the wrongs of society, to foolish conformities, to prevailing insincerities, and call this good? Plenty of well-adjusted people are doing precisely that. They want to think happy thoughts, to look always on the brighter side, to put unpleasant things out of their minds.

It might be better to be a bit maladjusted and feel the urge to set wrong things right. Emerson said that we all, at one time or another, must choose between *truth* and *repose*. When an agitator or reformer promises peace of mind on easy terms, or prosperity by some sort of confused self-hypnosis, we are being deceived, for the very essence of morality is being ignored. It should be remembered that the Master himself, was torn by conflict, especially in the days and nights preceding his crucifixion.

There is no no strategy, no magic formula that can work upon our minds to produce perfect contentment and joy of heart. We must accept the need of conflict to bring about these things. "There must needs be an opposite in all things," exhorted an ancient American prophet, and the opposite of peace of mind is anguish of spirit. We must not be so well adjusted that we cannot see the wrongs that must be righted or the falsities that stand in place of truth. We must sometimes be disturbed very deeply.

Toward the close of his ministry the Lord and Master reemphasized the role of conflict and struggle in the conquest of peace, saying: "Peace I leave with you; my peace I give unto you . . . These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulations; but be of good cheer; I have overcome the world." (John 16:33)



Happiness Was "Thanksgiving Day" For the Pilgrims

The Cultivation Of Gratitude

Everybody Has Something To Be Thankful For

By LES GOATES

ONCE each year, usually at harvest time, people in various parts of the world pause to give thanks for their blessings. On this day, set aside first by Abraham Lincoln, the revered American president, as a day of thanksgiving for the bounteous harvests, and observed in other lands as a harvest festival, grateful people find they have much for which to be thankful.

We take our blessings for granted, so it is apropos once a year to count them one by one and be assured that things are not quite so bad after all. The rest of the time we gripe and groan for what we have lost or missed, while the things we would like to acquire make a long and discouraging list. Now, at Thanksgiving time we take inventory and strike a balance between good and ill, to discover we are still solvent in the things worth the most in this frenzied world.

It is helpful to recall that if the future looms dark with doubt, it has always been that way. We are not given to know what fortunes tomorrow brings, whether fair or foul, and that also is something to be thankful for, since such knowledge might leave us discouraged and dismayed.

We can be thankful for food and shelter and for peace of mind, more or less; for the right to work and time to play; for sufficient to

eat and to share; for the folks at home and friends afar; and for the many kindness shown us.

Friends, Fruits and Flowers

Life most assuredly is full of reasons for thanksgiving. A small child lists these three: "friends, fruits and flowers." There's a trio that has held top place on the thanksgiving list through wars, plagues and famines. Who has not been thankful for these? And what of the four seasons with their varied charms and inspiration? Also the five senses—aren't they deserving of gratitude?



ALL THROUGH the years
I have heard men pray,
Thanking thee, Lord, each
worship day;
Lifting the old hymns, sweet
and clear,
In town and city, far and near.

But on this one day set apart
For the thoughtful and glad of
heart,
Lord, 'tis a beautiful thing to
see
A grateful nation thanking
Thee!

Love hasn't faded out and kindness is still coin current in most hearts. Children keep coming along to light the way with their smiles. Wars, floods and earthquakes haven't been able to wipe out neighborliness, cooperation and the common touch.

For Doors Opened

How grateful we should be for radio, television, the press, magazines and books which, despite shortcomings, have opened the doors of the world to all who will look within.

It is fitting and proper to express gratitude for the faith of men, who, in the dusk of the dying year, gave humble thanks to God in a feast of friendly cheer as they piled the fire high, closed the door to shut the world away, made the best of the frugal fare and called it Thanksgiving.

The greatest gratitude of all most assuredly must go to him who is the Giver of all our abundant blessings. All our hearts must—at Thanksgiving time and all the time—be filled with gratitude for all that the omniscient Creator has provided. We find ourselves rich in favors bestowed.

"It pleaseth God that he hath given all these things unto man; for unto that end were they made. . . . And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things." (Doctrine & Covenants 59:20-21)

*'The Things That Cannot Be, Yet Still Are'***Christmas Reminds Us Of Our Savior's Gifts To All**

BY LES GOATES

IN ONE of Lord Chesterton's charming verses appears this seemingly contradictory line:

"The things that cannot be but still are. . ."

As the Christmas season nears, it becomes easier to recognize some of these things. One of these is human brotherhood. In spite of all our war-time hatreds, our dissensions, our quarrels, our fierce antagonisms, we are all filled with the same deep yearning:

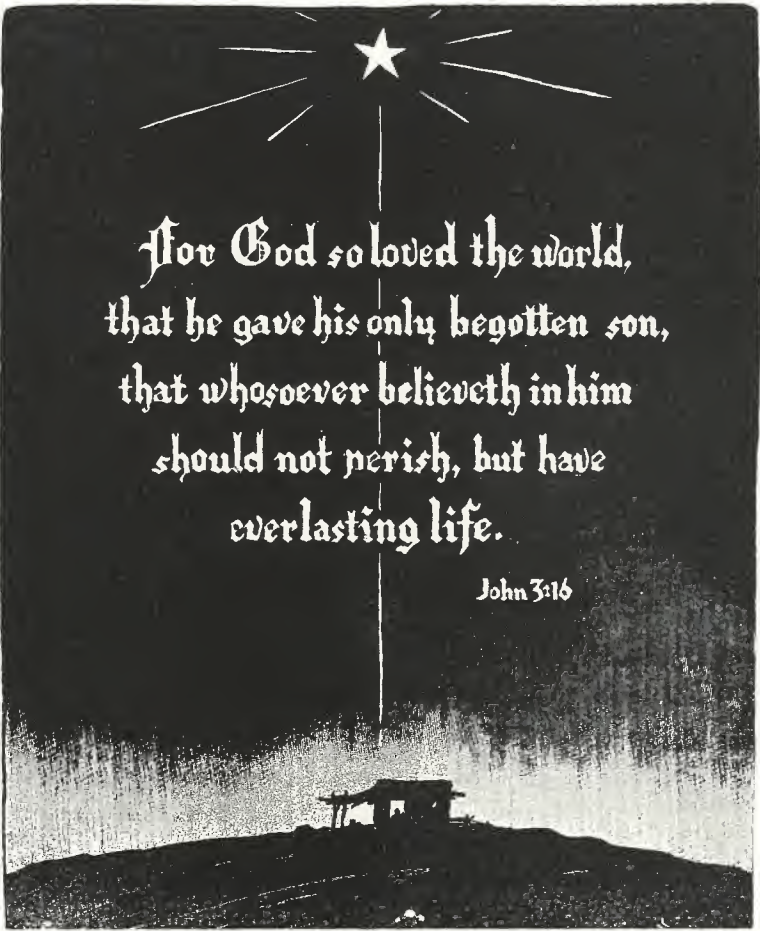
We long to relax the tightness of our hearts, to loosen the shackles of selfishness, to ease our differences and mellow our feelings toward each other. Christmas helps us to do these things. It lights a candle which no darkness can quite put out.

Christmas tells us that sometime, when every heart shall be full, there will be no cruelty in human faces; no evil cunning in men's eyes. It will be a world of gladness from which the joy of each will be the gladness of all; the sorrow of each, the grief of all. This kind of world will come some time because there IS this kind of world for a fleeting moment at least, at Christmas.

Brotherhood at Low Ebb

There was a time in the long ago when there was no Christmas, under that name or any other; a time when love and brotherhood was at a low ebb among nations. Man existed by the basic instincts—an eye for an eye and a tooth for a tooth—and little there was to make him much different from the animal life about him.

Then there came a great Light into the world and the heart of man as well as his mind began to grow. Love and human kindness took root in the earth. We have traveled some distance then, not always without detours and delays, but we have kept on traveling. We expect some day to arrive—to come to a full humanity—to gentleness, sympathy, friendship, brotherhood. This is because of our hope, our anticipation and our faith of which Christmas reminds us.



For God so loved the world,
that he gave his only begotten son,
that whosoever believeth in him
should not perish, but have
everlasting life.

John 3:16

Time For Gratitude

The message and ministry of Jesus Christ, for which we express our gratitude at Christmas time, hold the keys to all the unsolved problems of the world. By compliance to His gospel we leave no room in our hearts for bitterness, no cause for hate. We then dare to be humble, walk in the light of faith and open our hearts to the sweet grace of charity. We cast aside prejudice and ill-feeling and with these the defensiveness of pride. We can do all this because there is something within us that tells us so and Christmas increases this blessed assurance.

This is the true meaning of Christmas; not just the twinkling of lights and tinsel but "the things that cannot be, but still are." As the Bible puts it, the time is coming when "the crooked shall be made straight and the rough places

plain; a time when the cruel shall be kind and the strong gentle and "a little child shall lead them."

Christmas tells us that some day, when we shall at last deserve it, the kind and gracious Father, who has heard the pleas of our lonely hearts, will fill them with his love.

Truly, his the influence that has given every good thing in the world today. His was the life that was sacrificed to bring the peace and good will about which the angels sang on Judeah's plains.

More than 12,000 missionaries of The Church of Jesus Christ of Latter-day Saints are disseminating this gospel of love and peace in many lands and it is their Christmas message with a dual appeal, established and promulgated in the Old World with a new witness from the New World, the message that Jesus is our Savior, our Redeemer and our Lord, and in very deed the Son of God.

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Our Readers Write

Veteran Finds Great Joy In SUP

I became a member of SUP early in 1944 and have maintained almost 100 per cent attendance at all meetings and functions ever since. One of the highlights of my experiences in our fine organization was my participation in the memorable Nauvoo Trek in 1947.

Pres. James E. Halverson invited me to go along and when I told the family they all urged that I make the trek. All details were arranged and carried out on schedule, a splendid piece of management by Wendell J. Ashton. As instructions kept coming in on how to dress, what to take, etc. I wondered how I would fit in with a group almost totally strange to me. As it turned out, there couldn't have been mustered a finer, more congenial and enthusiastic group anywhere.

I look upon this trek as one of the outstanding projects undertaken by SUP during all the years I have belonged. I recalled that my father had driven ox teams on a prairie schooner over the Pioneer Trail from Keokuh, Ia. to Salt Lake Valley in September 1853.

One hundred years later I stood on the hill above the big grave at Rock Creek where 13 of the belated Capt. Willis handcart company were placed in one grave. I looked to the east at the Sweetwater winding easterly through the wastelands. Then I looked west where stands the Oregon Buttes and just below toward Pacific Springs and the nearby monument which tells a stirring pioneer story.

Francessa Penentis Whitman, wife of Dr. Marcus Whitman and the Rev. Henry Spalding and his bride Eliza Hart Spalding camped there the evening of July 3, 1836 and on the morning of July 4, these ladies requested their men-folk to remain for a little im-

promptu celebration. Each of the women held hands, one held the Bible, the other held the Flag of the United States and aloud and together they recited: "This land is the home of American motherhood and the Church of God." Having seen this marker several times, I get a hallowed feeling each time and feel, that this is holy ground.

The Sons of the Utah Pioneers have a great mission to perform but unfortunately some of our chapters have not caught the vision. Too many merely "meet and eat" and listen to speakers that talk about almost everything except our precious pioneer heritage and the amazing accomplishments of these dedicated and devoted pioneers. No wonder some of our chapters are withering on the vine.

—Adolph M. Reeder
Brigham City

Fourth Grader Likes Our Village

Thank you very much for the fun we had visiting Pioneer Village. We all had a very nice time learning about how our grandfathers and great grandfathers lived in this western land as pioneers. You had the village laid out so nice and neat.

We are grateful that you let all us Fourth Graders from the Whiterocks School in for 25c. Where did you get such things as all the guns, Indian things, the old pioneer houses and stores? Who gave you the money?

—Joan Coltharp

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Where SUP Meetings
Are Held

John and Eunice Hutchings—SUP Couple Of the Year

Lehi Museum Elaborate Tribute To Pioneers

By Robert C. Mitchell
(In The Deseret News)

LEHI—"Don't sell your collection. If it's worth \$1,000 to you now, think what it will be worth some day."

This advice—given years ago by Mary Wanlass Hutchings to her son, John—launched a collector instead of an antique dealer, and was indirectly responsible for one of Utah's newest and most popular tourist attractions—the John Hutchings Memorial Museum, 6th North and Center Street.

From the time a Chicago engineer, sent to Lehi in connection with a sugar factory project, offered then youthful John the \$1,000 for his accumulation of Indian relics, the collection has grown.

John and his artistically-creative wife Eunice Colledge Hutchings, have followed that wise council and today the collection is worth thousands. *In tribute to the achievement of John and Eunice, the Sons of the Utah Pioneers in their Provo Encampment recently, acclaimed the Hutchings' as the SUP Couple of the Year* and the membership agreed that no couple yet selected for this signal honor was ever more deserving. Mr. Hutchings is active in the Lehi SUP Chapter.

The decision made then still stands. None of this collection is for sale, but it has been deeded to the children of Lehi.

Problem Is Space

"People have tried to buy things, but our problem is not selling them, it's keeping them and finding a proper home for them," said Mrs. Hutchings, as she described space shortages and proposed expansion plans. About half of the collection is in the museum and the remainder in storage.

Although Mr. Hutchings was the collector when Mrs. Hutchings married John in 1913, she soon became knowledgeable on a wide range of subjects. Both Mr. and Mrs. Hutchings serve as guides at the museum.

The museum is a non-profit facility directed by a 50-member advisory council and Mr. and Mrs. Hutchings' four sons and daughters. It has been open for more than a year and has already become a top tourist attraction and educational laboratory used by students of many schools.

Seek Ford Grant

To help with maintenance and other costs, board members also are seeking a Ford Foundation grant on the basis of the facility being an educational institution. Several school boards already have endorsed the museum in the grant application.

"We'd like to display our mounted bird specimens (Mr. Hutchings did the taxidermy), and place them in natural habitat displays. But where could be possibly put an eagle and nest, when the nest alone is eight feet in diameter," Mrs. Hutchings lamented.

Many of Mr. Hutchings' early Indian artifacts



—Photo Courtesy of The Deseret News

Mr. and Mrs. John Hutchings draw tune from antique organ in their valuable collection.

date from his youth. They were collected from the Dry Creek, located between the museum and his lifetime home a block away.

Rare Items

Among the items displayed are a gun and handcuffs which Mr. Hutchings said belonged to Orrin Porter Rockwell; a foot warmer from the last stagecoach that operated between Deep Creek and Lehi; the first parlor pump organ used in Lehi; ice saws used to cut ice from Utah Lake; a blanket and letters retrieved from a Butch Cassidy hideout; powder horns; bottles, and pioneer furniture.

A Winchester Model 73 rifle on display was found beside the skeleton of a man in the mountains between Idaho and Nevada. A bullet had jammed the gun's breech.

Some items are associated with Johnston's Army and Camp Floyd, where Mr. Hutchings' father, William, was employed.

"Old earth is crammed with Heaven and every common bush and rock is aflame with God. But only he who sees takes off his shoes."



These "modern pioneers" held forth in memorable session recently in the Douglas Ward, to re-live and reminisce on the 1947 Centennial Trek they took

over the Pioneer Trail, 100 years after their honored forebears. The group enjoyed an old-time pioneer program.

SUP Committees

National Board Names Officers

Pursuant to the annual election of officers of the Sons of the Utah Pioneers at the Provo Encampment, the Board of Directors met at Pioneer Village, Oct. 2 and appointed the following officers for 1967-68:

Membership Committee — Victor L. Bird, chairman; Lorenzo F. Hansen, Logan; H. Melvin Rollins, Brigham City; Gerald M. Waterfall, Davis-Weber; Charles R. Bird, Salt Lake; Frank J. Earl, Provo; Ray Knell, Cedar City; Duane B. Ford, Northern California, and Edward B. Perkins, Southern California, members.

Executive secretary — T. Mack Woolley.

Treks Chairman — Marvin E. Smith.

Director of Pioneer Village and Corinne R.R. Museum — Horace A. Sorensen.

Historian — Harold H. Jenson.

Judge Advocate — Bernard M. Tanner.

Life Membership — Arthur W. Grix, chairman; Eugene P. Watkins, Joel Richards, H. Allen Hansen, Vern B. Muir.

Finance — Lorenzo B. Summerhays.

Pioneer Stories — James H. Miller.

Awards — Henry D. Call, chairman; Arnold R. Standing, Jesse Layton.

New Chapters — Everett H. Call.

Trails and Landmarks — Kenneth P. Rasmussen.

Public Relations — Eugene P. Watkins, chairman; Harold H. Jenson, Lesley Goates.

Editor Pioneer Magazine — Lesley Goates.

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DOING WITH A WILL

We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is it to be done by halves or by shifts, but with a will; and what is not worth this effort is not to be done at all.

—John Ruskin

Group Hears Story

Of Utah Pioneers

Trials and tribulations of the Donner Party, one of the most interesting and tragic stories in early pioneer history, was told at a recent meeting of the Sevier Chapter of the Utah State Historical Society at Richfield. Dr. David E. Miller, professor of history at the University of Utah was narrator.

Dr. Miller detailed the historic trek over the Sierra - Nevada Mountains where the party was forced to spend the winter. Nearly half of the group died of starvation. The party blazed a trail over which the Mormon pioneers entered the Great Salt Lake Valley in 1847.

Dr. Miller, much in demand as a narrator of pioneer stories by SUP chapters, is author of the fast-selling book, "Hole In The Rock."

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It is time somebody opened the attar of roses and sprinkled its essence over that great character and tremendous executive secretary of the SUP — W. T. (Mack) Woolley for what he has done for this organization. The silent but all-knowing Mack, has been the big balance wheel in the organization since May 1960, and the way he runs SUP business is a beautiful thing to behold. The Pioneer salutes this fine officer and expresses the gratitude of us all.

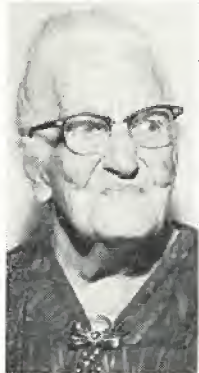


T. Mack Woolley

From Ox Cart To The Jet Airplane

Mrs. Redd Enjoys A Heap Of Livin'

MONTICELLO, San Juan County, Utah — Mrs. Lucinda Pace Redd, who has lived through the most progressive age in all history—from ox cart to jet plane—celebrated her 103rd birthday



Mrs. Redd

here on September 21, with hundreds of relatives and friends. Scores of important persons sent letters and telegrams.

Mrs. Redd recalls clearly when hostile Indians and renegade outlaws roamed Utah. She recalls Brigham Young's admonition to the "Saints" that it is cheaper to feed the Indians than to fight them. She remembers being much afraid of the Indians at first but overcame this fright after meeting several real good Indians. She gave the notorious Ute outlaw, Posey, a robust meal before he went on his last rampage.

In 1884 she married James Monroe Redd, member of the famous "Hole-In-The-Rock Expedition. He died in 1937.

Mrs. Redd remembers riding in an oxcart to church meetings and

now has had the thrilling experience of riding in an airplane. Recalling the hardships of early pioneer days she said, "When I saw my first oil lamp, I thought it was the most beautiful sight I had ever seen and I thought the same thing when I saw the first electric light."

Monticello's most renowned citizen has spent a lifetime in the service of her Church and friends. She has been stake Relief Society president, a Sunday School teacher, visiting teacher, and in civic service has been a member of the Board of Education and president of the Daughters of the Pioneers. She was also a practicing nurse for 40 years.

What are her thoughts on living to be 103? The only thing she dislikes is being somewhat deaf. On the brighter side she muses that she is approaching the time when she will have to leave this life for a fuller and better one.

Mrs. Redd has seven living children: Miss Isabelle Redd, Ray and John Redd, Monticello; Mrs. Oscar (Vivian) McConkie, Mrs. Fritz (Alta) Winzenreid and J.M. Redd, of Salt Lake City and Mrs. W.O. (Hortense) Erickson, Taft, California.

Curse on Corinne

Brigham Put Jinx On Town

By James H. Miller

As Corinne ceased to be the rail center for Idaho and Montana shipping after the Golden Spike was driven at Promontory Point in 1869, most of the businessmen living there moved to Ogden and other Utah towns. Corinne, the one-time riotous boom town was practically deserted. Several causes contributed to this demise:

There was a story that Brigham Young had pronounced a curse on Corinne as "A wicked Gentile City," and predicted that "grass would grow in the streets." Some grass certainly did grow in the streets; some are now being farmed and cows have grazed on the streets.

But the real fact was that Corinne was a thriving town as long as it had a monopoly on the business of sending goods and passengers north into Idaho and Montana.

The Northern Utah Railroad, a narrow-gauge, was built north from Corinne. Along the west side of Bear River Valley into Cache Valley, through Mendon, Wellsville, Hyrum, Smithfield and Richmond, then into Franklin, Idaho. And many predicted that this town would grow fast and become a large city, as it was much closer to Montana and Northern Idaho.

Follow the Train

Later on the narrow-gauge line was extended south through Brigham City to Ogden. Then the transfer of express and freight was made at this point, instead of Corinne.

The narrow-gauge reached Logan on January 31, 1873. Then continued on north to Franklin.

Then Brigham Young ordered the six-mile spur across from Corinne to Harper Ward, torn up and that left the "Berg on the Bear River," only a stopping place on the Central Pacific route.

The wholesale and forwarding firms either moved to Ogden or followed the new railroad north into Cache Valley.



SUP PROFILES



LeGrande C. Poor

LeGrande C. Poor, member at large, Sons of the Utah Pioneers, was born at Herriman, Utah, Oct. 1, 1924. Old timers will remember this place as "Fort Harriman" because it was originally a small pioneer fort erected as a protection against Indian raids.



Mr. Poor

He was married to his wife Peggy in 1942 and they have three children, LeAnn 12, Lee 9 and Jeff 4.

His father, Cecil O. Poor, was a native of Missouri and came to Utah for his health and became a convert to The Church of Jesus Christ of Latter-day Saints. Mr. Poor inherits his pioneer heritage from his mother Fern Miller Poor. Both sets of her grandparents were pioneers.

Mr. Poor spent his entire life in and around Harriman until 1943 when he left to serve in the U.S. Navy during World War II. After receiving basic training at Faragut, Idaho, he served in the Navy's Amphibious Forces and participated in the invasion of Luzon Island in the Philippines. He

spent most of his overseas time at that post where he served as secretary to the commanding officer of his unit. Also, while there he served as group leader among the Mormon servicemen in the area.

Following his release from the service Mr. Poor enrolled at the University of Utah, graduating in 1950 with the B.S. degree in management.

In 1946 he became a part-time agent for State Farm Insurance Companies, and later became a full-time agent. He was promoted to assistant manager for the Salt Lake District and from that position to agency supervisor in the Utah State Office. In 1959 he moved to Bloomington, Ill. to the home office of the State Farm Insurance Companies where he is presently serving as agency training consultant.

Mr. Poor became branch president of the Bloomington Branch of The Church of Jesus Christ of Latter-day Saints shortly after he took up residence in Bloomington. When the Illinois Stake was organized in 1963, he became the bishop. He was released as bishop in January 1967 and is presently serving as a high counselor in the Illinois Stake.

Bayard N. Robison

Bayard Nelson Robison, Utah and Colorado representation for the American Book Company for 40 years, is one of the more recent



Mr. Robison

members of the Sons of the Utah Pioneers. He is secretary - treasurer of the East Mill Creek Chapter.

Prior to his services with the book agency, he taught school in Utah and Colorado for four years. He obtained his education at Manti High School and the University of Utah from which he graduated in 1925.

Bayard is a charter member of the East Mill Creek Lions Club. He is also a member of Phi Beta Alpha, professional bookmen of America and Sigma Nu, national social fraternity.

A native of Pleasant Grove, Utah, he was born June 7, 1898, a son of Daniel Hanmer and Hannah Nelson Robison. He married Katherine C. Hatch, of an old and revered Utah Pioneer family on June 18, 1931. They have one daughter, Annette R. Berhold and they have four grandchildren.

Mr. Robison is a grandson of Lewis Robison, pioneer 1847 from Ohio, the businessman who made the deal for Brigham Young to purchase Fort Bridger. He got the 64 square miles for \$8,000 in gold. He built the first ferry that negotiated the Green River. Lewis' sister was the first wife of Daniel H. Wells, pioneer Utah governor.

Mrs. Robison is a granddaughter of Lorenzo Hill Hatch, a Mormon convert from Vermont who settled in Lehi in 1850 and went from there to help colonize Cache Valley.

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Dr. and Mrs. George A. Wilson

SUP Couple of the Month

Dr. and Mrs. Wilson Give Life of Service

Dr. George A. Wilson and his devoted companion Myrtle E. Brown Wilson are the Pioneer's Couple of the Month and it would be difficult to find a twosome of more active or more devoted to the Sons and Daughters of the Utah Pioneers.

The good doctor is a native of Logan where he was born Feb. 19, 1891 the son of Joseph E. and Lelona A. Monroe Wilson. Mrs. Wilson is the daughter of John and Elizabeth Kershaw Brown of Preston, Ida. They were married June 12, 1917 in the Logan Temple. They have five children, 17 grandchildren and four great-grandchildren.

A chiropractor by profession, Dr. Wilson completed his graduate schooling in June, 1918. He practiced in American Falls, Denver, Malad, Salt Lake City and Los Angeles.

While practicing in Salt Lake City he became interested in research in the field of dynamics of life, of sickness and health restoration. In 1950 he went to Denver where he established a research laboratory. After four years as a research director, Dr. Wilson went on the lecture platform presenting his research findings to chiropractic conventions all over the United States.

He has authored eight books on his research and relative subjects, travelled over 75,000 miles and had more than 300 magazine ar-

ticles published. He organized the International Chiropractic Biophysical Research Society in New Lork City in 1952, and was editor of its publication.

Dr. Wilson has received two plaques from the Research Society for outstanding services to the society. He also received a statuette trophy from the Utah Chiropractic Society at its annual convention held in Salt Lake City, May 20, 1967. Mrs. Wilson was presented with a piece of classic art. This function climaxed 50 years of service to chiropractic by Dr. Wilson.

George Wilson is one of two living members of the original founders of the Sons of the Utah Pioneers and was the first vice president serving with Lawrence T. Epperson, the first president and Herbert S. Auerbach, vice president.

THE PLACE OF RELIGION

Religion is a natural and normal part of everyday living. Increased intellectual development should be accompanied by an increased response to the spiritual verities. One's religious beliefs should serve as a point of reference for personal decisions and choices. Religion is a springboard of action, a motivating influence in all human conduct, a direction-finder for living.

LIMITATIONS

A man's real limitations are not the things he wants to do, but cannot; they are the things he ought to do, but does not.

U. S. vs Mormons War Detailed In New Volume

There was a "rebellion" in Utah. It was a war between the Gentiles and the Mormon Church. It was alleged by the Gentiles that a powerful union of church and state existed which was led by a theocracy that completely dominated politics in Utah. Fear was expressed that this domination would spread over the entire western states.

Public opinion was horrified by the prospect. A frightened Congress sprang into action. The Edmunds Acts were passed. Mormon church property was confiscated. Civil rights were denied. Segregation practices were adopted to increase punishments. The popular cry: "No statehood for a polygamous people." Also: "The Mormons must be Christianized." Conformity to Gentile standards was the platform of the Liberal Party. Utah became a police state.

The Mormon prophet shocked the nation by exploding a bomb. The Congressional acts were made impotent by a simple proclamation disavowing polygamy. Stripped of its thunder, Congress was effectively frustrated. The high court added to this embarrassment by declaring the confiscation of church property to be an immoral and illegal impropriety.

A penitent Congress offered Utah statehood on condition she adopt a clause violative of the Tenth Amendment. With this exception, Utah was vindicated. All of this is found in Wayne Stout's new book, "History of Utah (1870-1896)" just off the press.

—HHJ

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*Hilda A. Erickson
... grand old lady of 108*

Hilda Erickson At 108 Still Alert; Utah's Last Pioneer

"One in a million" was the epithet generally used to describe Hilda Erickson, Utah's last surviving pioneer as she prepared to observe her 108th birthday on Nov. 11, in a Salt Lake rest home. She is the last person living who came to Utah prior to the linking of the transcontinental railroad in 1869. She is also the oldest member of the American Association of Retired Persons.

Mrs. Erickson has also been called "the Sweetheart of Utah Old Folks" at their annual gathering in Liberty Park. Until two years ago she never missed this gala occasion. She last attended a Daughters of the Utah Pioneers Luncheon held in her honor at the Hotel Utah during the Utah Centennial Celebration.

She is now living in a rest home at 35 South Ninth East, Salt Lake City. Because of a fall she is confined to a wheelchair but is otherwise alert and active, except that her hearing is somewhat impaired.

Mrs. Erickson came to Utah from Sweden in 1866 at the age of 6, and resided first in Mount Pleasant and then Grantsville. She accompanied her husband, John Erickson, on a mission to the Indians at Ibadh where she taught the Indians how to keep

September 1, 1966 through August 31, 1967		
REPORT OF INCOME AND DISBURSEMENTS PIONEER VILLAGE MUSEUM & RAILROAD (Corinne MUSEUM)		
TOTAL ON HAND & IN THE BANK AS OF SEPTEMBER 1, 1966.....	\$2,640.34	
(Pioneer Village & Railroad Museums)		
RECEIPTS & DEPOSITS FOR PERIOD Sept. 1, 1966 through Aug. 31, 1967	Pioneer Village Museum	RR. Museum (Corinne)
Cash donated by H. A. Sorensen.....	\$ 3,157.50	
Cash donated by South East Furniture Co.....	8,433.96	
Cash donated by Misc.—others.....	100.00	
Pioneer Village Museum Admissions.....	23,007.70	
RR Village Museum Admissions.....		\$1,092.45
Rental of Facilities—Pioneer Village.....	440.25	
Other miscellaneous income.....	794.16	16.50
Total on hand & deposited to account for.....	\$38,573.9-	\$1,108.95
DISBURSEMENTS FOR THE PERIOD Sept. 1, 1, 1966 through Aug. 31, 1967		
Equipment and Relics—Capital Investments.....	\$ 475.70	
Payments on Loans.....	1,500.00	
*Payment on Notes.....	\$4,000.00	
Salaries & Wages:		
Pioneer Village & RR.....	8,085.11	1,805.79
Other Salaries & Wages paid by South East Furniture Co. (Watchman, Receptionist and other part time wages).....	4,421.50	
Fans, Brochures, Folders, Gifts for Advertising.....	2,862.46	
Heat - Light - Water and Sewer Service.....	1,382.43	66.16
Insurance.....	710.50	
Feed and Care of Animals.....	1,973.86	
Office, Postage and Printing.....	36.01	
Maps, Pictures, Signs and Displays.....	1,546.33	241.13
Telephone and Telegraph.....	338.42	2.77
Truck, Auto and Other Travel Expenses.....	1,308.34	
Land Lease.....	1,600.00	
Mdse. Purchased for Resale—Souvenirs, Pop, etc.....	1,039.49	31.22
Other unclassified expenses.....	17.00	
TOTAL DISBURSEMENTS FOR THE PERIOD.....	\$32,906.97	\$2,394.54
NET BALANCES.....	\$ 5,666.94	(1,285.59)
TOTAL ON HAND & IN THE BANK AS OF AUG. 31, 1967.....	\$4,381.35	
(*) Payment on Notes (see above).....	4,000.00	
Corrected Balance on Hand.....	\$ 381.35	

Report Submitted by:
Ronald L. Kingsbury
National Treasurer
Pioneer Village Museum and
Railroad Museum (Corinne, Utah)

house and John taught them to farm. In 1885 she came to Salt Lake to study obstetrics and became a licensed midwife. In 1909 she made a trip back to her folks in Sweden.

Mr. Erickson died Jan. 20, 1943 and Mrs. Erickson has made her own way since, with her profession, and by cooking and sewing, except until the years began to catch up with her. When she reached age 100, practically all of Tooele County turned out to honor the grand old lady of pioneer days.

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Old Juniper Group Elects New Officers

Old Juniper Chapter of the SUP at Logan elected new officers at its annual business - election meeting recently, installing the following:

Earl Gordon, president; Raymond Woodbury, 1st vice president; Wesley Nelson, 2nd vice president; Hubert Ward, Douglas R. Larson, William Kendrick, and Newell Winget, directors.

Quentin Thomas was named treasurer; Wesley D. Reese, secretary and Earl Hunsaker became immediate past president.

The chapter meets the third Thursday of each month at various places.

The 1947 Centennial Trek

'Modern Pioneers' Recall Journey Of 20 Years Ago

By Harold H. Jenson
National Historian, SUP

Reenactment of the original Pioneer trek across the plains, Nauvoo, Ill. to Salt Lake City, as performed by Sons of the Utah Pioneers, during Utah Centennial Celebration, was recalled by the marchers of 20 years ago, at a dinner and program recently in the Douglas Ward. Of the 143 men, three women and two boys, who made the 1947 trip, 45 have since died.

The centennial trip was undertaken, of course, to depict the contrast between the travel of the 1847 pioneers and their descendants 100 years later. The contrast was striking to show the least.

Less Than A Week

Under the leadership of Wendell J. Ashton, who was SUP president in 1947, the modern trekkers made the trip in less than a week as compared to the original journey of three months. Pres. Ashton, organized the company into 10's, 50's and 100's, as did Brigham Young a century before, with captains of the guard, etc.

Ashton's outfit was accompanied by a refrigerator-truck with an ample supply of buffalo and antelope meat and other vital supplies. A famed cook from the Alta Club, assisted by "pioneers" assigned to "kitchen police," served food which the original pioneers would have considered manna from heaven.

Likewise, modern motor cars, although disguised to some extent to look like covered wagons, ate up the ground in a manner the



These "bearded beauties" made the SUP Centennial Trek back to Nauvoo in 1947, depicting the contrast in modes of travel by the pioneers in 1847 and these "modern pioneers."

Brigham Young companies never dreamed of.

Some Comparisons

Some observations of the celebrators regarding the pioneers: Many have thought the pioneers were old men. Not exactly true. Brigham Young was the oldest, only 43. Mostly they were clean shaven although a number of them had beards, but better ones we presume than the beatniks and hippies we see around today are sprouting. The "modern" trekkers had medical supplies which, if Brigham's outfit had been able to

take along, would have saved a lot of lives. . .

The Douglas Ward reunionists viewed slides of the 1947 journey, with D. James Cannon as master of ceremonies. The Cannon Girls Quartet provided exquisite music and officers for next year's reunion were elected as follows: Richard Keddington, chairman; Asel Richardsen, Don B. Alder, Lowell Cutler and Elias L. Day, committee members, with Ralph Smith, secretary. The reunion most likely will be held in July of 1968.

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Saga Of Edward G. Pyle (1785-1875)

Adventures Of Wagon Train Through Utah In 1846

By Wayne Stout

Edward Gant Pyle, adventurer and pioneer, accompanied the first wagon train through Utah in 1846. His companions successfully navigated a wagon train down the swift cataracts of the Weber River to safety, an exploit never before equalled in wagon history. These heroic adventurers went on to survive the burning salt desert and the drifting snow high in the Sierra Mountains to arrive safely at Fort Sutter, November 15, 1846.

Pyle, an Episcopalian of Irish descent, born in Maryland, married in Kentucky, a War of 1812 veteran, and a father of 12, was a natural born pioneer. His biographer and son-in-law, Jehu Cox, lost contact with him after 1830, when he moved to Vermillion, Illinois.

We have the word of H. H. Bancroft, author of the *History of California*, Vol. 4, page 785, that Edward came to California in 1846. In 1955 an attempt was made to identify Pyle with one of the 1846 emigrating companies but without success. None of the printed histories mentioned him. It was concluded that Pyle had taken the Fort Hall route, gone to Oregon, later moving south into California. But these studies were found to be inadequate.

Bancroft had stated that Pyle was an over-land emigrant. That Bancroft entry, however, proved intriguing. Mentioned or not, we were satisfied that Pyle had taken the Salt Lake route. Suddenly a discovery was made. While scanning the pages of the *Utah Historical Quarterly* (Vol. 19, p. 131), the name of Edward G. Pyle popped up, it was startling. The article in question was Heinrich Lienhard's *Journal*, wherein he was quoting from "California," by Jacob W. Harlan. This book written in 1896, were the memoirs of Jacob written many years later. Jacob mentions Edward Pyle eight times in his book. Pyle's presence in the Weber River difficulties clearly precludes the possibility of Pyle taking the Fort Hall route to California. Pyle was indeed a



*Edward G. Pyle
... year ahead of pioneers*

member of the Harlan-Young emigrating party who passed through Utah in August, 1846.

Jacob W. Harlan, born in 1828, was the nephew of George W. Harlan, who, with Samuel C. Young, were in charge of the second company to pass through Utah en route to California. George was originally from Indiana. Pyle had also lived in that state between 1816 and 1830.

Organized in 1846

According to traditions handed down by the San Jose Pyles, a Pyle-Whiteman emigrating company was organized at St. Joseph, Missouri, early in 1846. When all preparations were complete, the group went to Marysville where they joined the multitude going west. Here they met the Harlans, Youngs, Reids, and Donners families. The Reids and Donners were already organized, so the Whiteman, Pyle, Young and Harlans organized into a traveling unit with Judge Moran as captain. In his book, Jacob mentions the Pyles for the first time at Marysville.

A week was spent in Marysville preparing for the long journey west. The wagon train was soon on its way to the Platte River, a distance of 110 miles, arriving in

mid-April. A week was spent in recuperating for the long uphill grind to Fort Laramie, 330 miles west.

The three hundred miles across Wyoming was uneventful but inspiring. The continental divide whose elevation was over 7,000 feet was cool and invigorating. The Green River, the largest since crossing the Missouri, offered no obstacle. At the Little Sandy, the caravan met the notorious L. W. Hastings, fresh from California. He was seeking white settlers to increase the voting power of Americans in California. To save time, the dreamer strongly urged the immigrants to take the short cut through Salt Lake and save 300 miles.

He admitted there was one obstacle on that route — the Salt desert — but insisted it was only 40 miles wide. The Hastings story caused a rumpus in camp. Led by ex-governor Boggs, a loud protest against the salty desert route was raised by a noisy minority. Those sharing Boggs' views organized a traveling unit and left for Fort Hall. Their decision was later vindicated. Hastings had better success deceiving the Donners, Reids, Harlans and Pyles. The saving of 300 miles sounded too fascinating to resist. Accordingly, July 20, these victims of a false promise, followed Hastings over the mountain, crossed the Bear River, down Echo Canyon to the Weber River. There another decision had to be made.

The Weber Proves Tough

Hastings had come from California by horseback. At Salt Lake he had gone up Emigration Canyon, over the two summits to the Weber. His horses had great difficulty climbing those mountains. He frankly advised against trying to take heavy wagons over that route. Hastings could not believe the Weber Canyon could be tougher than the Big Mountain. These arguments convinced the entire company to try the canyon, but still some in the party were

see EDWARD G. PYLE
next page

Edward G. Pyle In Wagon Train Through Utah In 1864

continued from preceding page

skeptical. July 27, the caravan moved down to the narrows—to within five miles of the mouth. When the wagons had reached the limit, a group of the leaders walked to the precipice of the chasm to size up the difficulties which confronted them. The men were appalled by what they saw. The canyon walls were perpendicular from the water edge. The swift stream went tumbling over the huge boulders in chaotic violence. When Reid and Donner saw the spectacle they were astounded. Passage through that torrent was impossible, they avowed. These men and their wagons went back to Echo, turned west and climbed Big and Little Mountain and down Emigration Canyon, and arrived at the Jordan crossing ten days after the Harlan-Pyle company had passed that river. The loss of those ten days was what proved fatal to the Donner party.

Slight Loss

Meanwhile, Pyle, Young and the Harlans built roads, floated their wagons down through the angry cataracts, dodging huge boulders and finally landing at the mouth of the canyon in safety. Only one ox team was lost in the adventure.

The "wet-backs" emerged from the canyon, August 4 feeling more like "pilgrims" entering the pearly gates of heaven than ordinary emigrants enroute to California. They spent several days celebrating and putting their wagons in order. Having rested from their ordeal, the caravan moved south along the base of the mountain, arriving at the Hot Springs, Aug. 7, crossed the Jordan River, Aug. 8, and pushed on to the fresh water spring at the eastern edge of the

salt desert. Here vigorous preparations were made for the leap across the salt desert.

The arrival at Pilot Peak was cause for another celebration. It was a welcome haven for the exhausted "pilgrims." A fresh water spring nearby was a life-saver. It required several days to recuperate from the nightmare. Having cleansed themselves from the salt and filth of the desert the weary travelers stumbled on toward St. Mary's River a distance of 60 miles to the northwest. Here the Fort Hall route was joined. As indicated by Young's narrative, the Boggs company had passed that point three weeks earlier. That fact should have embarrassed Hastings, deservedly. Was the Salt Lake route 300 miles shorter, safer? There were some in the group who wanted Hastings hanged to the nearest tree. Obviously, Hastings should have been punished, but who had the authority to do it?

Jacob W. Harlan does not mention Pyle again until the end of the narrative, but we must assume the Pyles remained with the Harlans until the company reached Fort Sutter. About Aug. 24 the party left St. Mary's River and began the 250-mile journey to the Sierra Mountains. He says the caravan arrived at the Johnson's Ranch in October and at Sutter's Fort, November 15.

It is not known how long Edward remained at Fort Sutter. Within a reasonable time he moved to San Jose where he died in 1875. He purchased land and built a home. He planted fruit trees and became a prosperous horculturist.

The descendants of Edward G. Pyle, centered in California and Utah, is now a mighty nation.

Clarence Tingey Honored By Savings Company

Clarence H. Tingey, president of Deseret Federal Savings & Loan Assn. was honored by his associates, October 19 at the Alta Club. An award was presented to Mr. Tingey in appreciation for his 32 years of service in the loan business. The citation read: "In recognition of his sterling example of integrity in business and for his encouragement of thrift and home ownership in Utah."

The award dinner was a feature event of the observance of National Thrift Week.

Mr. Tingey is a member of the Sugar House Chapter of the Sons of the Utah Pioneers.

He entered the financial field at the age of 13 as a messenger for the State Bank of Utah. Later he joined the organization known as Zions First National Bank where he advanced to the position of chief teller. He became affiliated with Deseret Federal Savings and Loan Assn. in 1935, and has served as assistant secretary, secretary, vice president, director and president, assuming his present position in 1963.

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First Prize SUP Story Contest (1967)**A Mixture Of Scotch And Irish Blood***By Leah P. Kimber*

THE small army of men, women and children were encamped for the night near the bank of a small, partly frozen stream, unprotected from the icy blasts of cold air that rushed at them from the north. They were tired, hungry, cold, sick and dying. Behind them, almost 100 miles behind, another group was also struggling for

*Mrs. Kimber*

existence and still further back of this second group straggled another force, making a total of 1400 souls, facing the rigors of a prematurely early, cold winter that had begun in early October. Before them lay their destination, behind them their loved ones, sorrow and many headaches.

Most of these courageous people who comprised the Willis and Martin wagon train companies had suffered much before making this long trek to the promised land that lay ahead in the Valley of the Great Salt Lake. They had been persecuted and left homeless by the cruel mobs in America; some had left their native countries in search of a new religious movement called The Church of Jesus Christ of Latter-day Saints and they had suffered much before leaving for America.

Mrs. Kimber Letter

Most of these individuals had little or no money in their possession and were frightened, bewildered, lonely and some could not speak or understand the language here in America but they all had one thing in common which drew them to each other; they were in

search of the same freedom of worship. They were poorly equipped and clothed and did not have the means to purchase supplies and wagons for the long journey, yet a way was provided for them to start on their way to the western United States and a promised place called, Utah.

"Gird Up Your Loins"

Franklin Richards wrote a letter in 1855 in which he said of the thousands of foreign emigrants, "Have them take the northern route through New York and Chicago and land in Iowa City, the western terminus of the Rock Island Railroad. There they will be provided with handcars on which to haul their provisions and belongings. We will send experienced men to that point to aid them. They will have to walk and draw their carts across the plains. Teams will be provided to haul the aged and infirm. A few cows will be sent to furnish milk and some beef to provide meat on the road. It is getting late in the year so gird up your loins and come, while the way is open."

James and Mary Laird, two small sons and a tiny baby daughter were five of a total of 500 that comprised the group under the capable guidance of Captain Willis. Mary, a fragile young girl of 25 was born of kind, fairly wealthy Scotch parents who were of the Mormon faith. Her husband, an Irishman a few years older, was strong, determined, devout and loved his family very much. He had been disowned by his own family because of his affiliations with the Mormons and felt his loss very deeply, but he had been very busy since leaving his beloved family and had gained a reputation of being a kind, considerate and helpful member of the group.

The sharp frozen bits of snow, flung at her by the strong north

winds, stung Mary's face as she sat on the old wooden trunk that held most of their precious belongings. She wondered if all this was worth it. Her babies were cold and hungry, she was sick and her husband and the other men were worried because of the premature winter. James had had to reassure her many times since they had left Missouri that she would forever be glad they had come.

Tied Together

The baby whimpered and brought Mary back to reality and she reached down and held the tiny cold feet in her hands. James had tied the baby to Mary so that Mary's body heat would help keep little Elizabeth from freezing.

Mary glanced around for her two other children who had tagged along with their father who was helping others to cross the frozen stream. Seven year old Edward had shared much responsibility for a small boy of his age during this long, perilous journey and the dark circles under his little eyes meant he was tired and hungry, to Mary. Joseph, only four, tagged behind his father and Edward in hopes of being called upon to help with anything. Being a devoted wife and mother, Mary kept a careful eye on her family at all times.

Mary pulled the baby even closer to her own body and tucked the worn but clean blankets down around the tiny head and shoulders so that only a little red nose was exposed to the cold snow flakes. Edward came running to her with great excitement and handed her a piece of buffalo hide that he had apparently found near the water's edge.

"Mother, here is a piece of meat and I found one for you and Joseph too. It's old but it tastes pretty good."

see PRIZE STORY, next page

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First Prize SUP Story**A Mixture Of Irish And Scotch Blood**

continued from preceding page
Nothing to Eat

As Mary took the dried piece of buffalo hide from the young boy, nausea overcame her at the thought of her young sons eating such a dirty piece of meat. She was going to make them throw it away but the sight of their hallow eyes and sallow cheeks brought back the realization that her little boys were hungry, as was everyone else. The Indians had killed their beef and taken their milk cows many days before, leaving the company without meat or milk. Food had been rationed until now there was very little left.

Toward evening the wind and snow ceased, making it a little easier for the little band of human souls but Mary hated the nights. Death always traveled through the company as the weakened souls lay upon the cold ground. Some of them went to sleep for the last time while others would awaken to face the rigors of still another day.

James had been assigned to a burial detail with Captain Willis because he was one of the stronger men and one of the very few who had not suffered from frost bite. James, however, removed his shoes and stockings. In this manner he the streams in his bare feet, carrying his family and many others before he carefully wiped his cold feet and replaced his dry shoes and stockings. In this manner he had been able to avoid walking in wet shoes and stockings and suffered no frozen feet.

When morning arrived, Captain Willis came to James and said, "Brother Laird, we have a few more souls to lay away this morning before starting on."

James, feeling he could endure no more burials, lowered his head and replied, "Captain Willis, I am afraid I can't use the shovel this

morning, I just can't do this thing you ask of me."

The Captain, knowing that James had been giving his meager ration of corn to his family, and realizing that James was growing weaker, put his hand inside his coat and brought forth a handful of corn for James.

"Eat this, James, then do come and help for it must be done."

Renewed Strength

James took the corn and was about to eat it when he looked up and saw his hungry little family watching him and he went over to his wife and placed the corn in her lap. He picked up the shovel and he born testimony to it many times later, that a renewed strength came to him at that very moment that remained during the rest of the journey.

Another day would pass before the little group would reach a small settlement called Fort Bridger. They found some shelter against the cold in and around the few small buildings at the Fort. James built his family a lean-to against a small building by using their bedding and stacking the trunk and hand cart against the other side. Word had been sent to Salt Lake City of the plight of the beleaguered souls and James knew they would receive help soon. Mary knew something was bothering James however and upon inquiring further found that James was worrying about a few souls who had given up on the trail a few miles back. Mary placed her arms around her husband's neck, kissed him gently and told him to go after them. She knew he did not want to leave his little family but upon her insistence, he did retrace his steps, knowing that old Eli, a dear old man whom the family had come to love, was one

who had not made it to the Fort.

James met five or six of the Saints on his trip back over the trail to where old Eli had stopped. He tried to get them upon their feet and make them move and finally had to resort to boxing their ears and slapping the faces of grown men which fired their blood and gave them enough strength to get upon their feet and start moving. Old Eli had fallen in the snow and was almost frozen when James reached him. He rubbed the old man's face, hands, and legs in an effort to bring back the circulation and finally succeeded in getting his friend on his feet.

While James was gone, Mary lifted the lid of the old trunk and tenderly removed the most precious thing she owned from its place among the tissue wrappings—her white wedding gown. She replaced the lid of the trunk and sat down to reminisce and recalled the many hours she and her mother had spent sewing the tiny rows of lace on the skirt and lower sleeves of the lovely gown. She smiled when she thought of the trouble they had in making the tiny, delicate tucks on the bodice. She was probably luckier than many girls in Scotland as her parents were considered middle-class and could afford such a gown but her parents loved and admired James and wanted her to have a lovely wedding.

A Precious Life Saved

Mary was lost in thought until she heard the baby whisper. She gently placed the gown in its tissue wrapping, stopped to tuck the bedding around the baby and hurried to the building in the center of a small enclosure. Mary traded her precious gown to a captain's wife for a quart of sugar and a bit of muslin. She hurried back to the crude shelter with big tears streaming down her cheeks. Tears of joy at having secured food for the baby and tears of sadness at having to part with the last luxury she owned. She quickly tore the muslin into small pieces, filled the center of each with a teaspoon of sugar and tied the corners together. She dipped one of these little bundles in warm water and gave the sugar teat to the baby who relished the sweet nourishment. These sugar teats undoubtedly saved the life of little Eliza—see FIRST PRIZE, next page

Bennett's
Colorizer paints

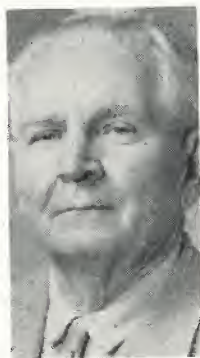
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Historical Highlights

By Harold H. Jenson
SUP Historian

The Provo SUP Encampment is over some time since but the memory lingers on. All who attended this tremendous event agreed that it was the most inspiring, exciting and entertaining encampment yet staged by this national organization.

As was recorded in the Encampment Edition of The Pioneer, the "Carousel of Progress," a full-sized, live parade indoors, stands out as the most ambitious promotion yet attempted at any SUP convention. The idea was terrific: Singers and dancers making the huge circle



Mr. Jenson

in vehicles typical of each of the ages from the ox cart to the jet plane, sang and danced the music of each particular era. Mrs. Colleen Collins Smith and Mr. and Mrs. Victor Bird, who staged the production, in so doing qualified as Broadway producers. They were great!

The closing President's Banquet, attended by Pres. Ernest L. Wilkinson of Brigham Young

University was featured by the presentation to former SUP presidents beautiful art certificates. This was the idea of Immediate Past President Milton V. Backman.

When Horace A. Sorensen speaks on the history of Pioneer Village or the Corinne Railroad Museum, he is a gushing fountain of interesting information. We hope the talks he gives on these subjects have been taped. They have exceptional historical value. Horace was at his eloquent best at the Provo dinner.

James Miller, as usual did his fine job with the story competition. He chose three excellent pioneer narratives which will be published in the Pioneer, one each month for three months. Mrs. Kimber's First Prize story appears in this edition.

Not all the artistry was displayed in the extravaganza. Convention delegates were given one thrill after another when they visited the J. Rulon and Fern Morgan art gallery in their palatial residence. The Morgans must be regarded as among Utah's foremost connoisseurs in this field in which Utah has always been a leader.

We express gratitude to Massey Portrait Studios for their splendid work in making the pictorial record of the encampment, especially in the cameraman team of father and son, waiting two hours while the newly-elected vice presidents were herded together.

The thing for all of us to do now is to get behind the six SUP chapters of the Greater Salt Lake area, and see if we can outdo the Provo folks in our promotion of next years convention. It won't be easy but with the groups working together and with Salt Lake's many superior facilities, we can at least do as well. It looks like the Sugar House chapter is stuck with spear-heading the big conclave.

SUP Prize Story

Scotch and Irish

continued from preceding page
beth and weaned her from Mary's breasts, allowing her to regain some of her own strength.

Mary saw James and a group of seven or eight people approaching the Fort. James was carrying old Eli on his back and she knew the Lord was with James and gave him added strength to carry a man much bigger than James. Years later, Old Eli testified to his grandchildren many times that his life and that of the others had been saved by James' determination to get them upon their feet and make them walk to the Fort.

Many were blessed and found much joy in the new land of promise. James and Mary Laird and their three children was among the 750 souls of the original 1400 that wearily dragged themselves into Salt Lake City in Sept. 1856, eight months from the time they started their trek.

Mary and James were to know much sorrow after arriving in the valley with the death of the five children that were born to them after their arrival there. Disease took the lives of these five children within a short period, leaving only the three children who endured the hardships with their parents. A strong testimony of the gospel was needed to bring them through their ordeal. James and Mary had this testimony and their faith grew stronger as their trials increased. This Irishman and his Scotch bride indeed contributed to the growth of Zion in this new land.

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What's In A Name?

Picturesque Places Out West

T. Mack Woolley

Buckhorn Springs was a favorite water hole north of Paragonah in Iron County for mountain sheep and mule deer. Moulded horns of the male of these species were



found here in abundance and thus the name for the spring.

Lodore Canyon is that stretch of the Green River's Course in North-western Colorado between the mouth of the Vermillion Creek

on the north and the mouth of the Yampa River on the south. Lodore is within the Dinosaur National Monument. The river cuts straight into the heart of the mountains forming one of the finest canyons of the Green and Colorado series. It was named Lodore by Mr. Delenbaugh with the Major Powell Expedition from the poem "How the Water Comes Down a Lodore" by Robert Southey.

Carbon County is a parallelogram extending from the crest of the Wasatch Plateau eastward to the Green River in east central Utah. Carbon County was organized in 1894. The name Carbon is in reference to the immense deposits of coal and hydrocarbon shale within the county.

Holladay in Salt Lake County is an extensive suburban area south of Salt Lake City. The district was named in 1911 for John Holladay, an early settler on Big Cottonwood Creek which runs diagonally through the district.

Hovenweep National Monument is in Jan Juan County and is east of Montezuma Creek and

north of the San Juan River. Hovenweep is comprised of four groups of prehistoric cliff dwellings, towers, and pueblos. Hackberry Canyon and Keely Canyon groups are in Colorado River Canyon. Cluster and Cajon Canyon groups are in Utah. The archaeology of these prehistoric ruins disclose various strata of ancient cultures from the "Late Basket Makers" through the "Cliff Dwellers" to the more recent eras characterized by the "Mesa-type Pueblo." The name Hovenweep is from the Ute tongue meaning "deserted valley." The name is very appropriate.

Timpanogos Mountain is in Utah County and is 11,750 feet high. It is the most magnificent block in the Wasatch Range, commanding as it does, the entire Utah Lake drainage. The eastern aspect is truly Alpine. The name is a variant of the aboriginal name of the river flowing at the south base of the mountain; and also is the name of the indigenous people who lived on the shores of Utah Lake, known in the Yuta tongue as "Timpanogo" (Escalante Journal). Timpanogo is Ute for "Rock River" and by the Indians was originally applied to the American Fork Canyon and later, by some, to the Provo River (Dr. R. V. Chamberlin). After Provot became the name of the river the name Timpanogos was transferred by the whites to the mountain.

Kanab Creek is in Kane County and flows south from the south rim of the Great Basin to cross the Arizona line and continue in a very deep canyon into Grand Canyon of the Colorado. The word Kanab is Pah Ute for "Willow." The name was given the creek by the Indians because of the lush growth of willows along the upper reaches of the creek.

Country Correspondent

News From Blandelt

BLANDELT, Sanute Co. (By Exaggerated Press) — Eph Cropper was the busiest man in town on Thursday getting things in shape for the return of his missus from taking care of their daughter Cora, and her new baby in Parowanah. Before he met the 5:15, all Eph had to do was: buy new goldfish to replace the ones he forgot to feed; put the Improvement Era, The Instructor, Reader's Digest and "The Pioneer" back on the library table and throw out the Wild West magazines he bought while his lady was away, and take his shaps and spurs off the grand piano. . .

Mont Montone, the star basso in the town choir has quit the group. Asked why he did this Mont replied, "That last Sunday I was absent, folks came up to our director and inquired if the foot-pedal on the organ had been fixed."

The state bank examiner walked into the Blandelt Bank last Monday and found no clerks, tellers or a cashier behind any of the cages. He looked out of the back door and there, out on the street gathered around a new model automobile, the four of them stood goping and gawking. To teach them a lesson he tripped the robbery alarm. None of the four moved but the boy from the snack bar across the street came rushing over with hamburgers and root beers.

—Grace Gootch

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Chapter Eternal

Fred E. H. Curtis

Fred E. H. Curtis, 66, former national president of the Sons of the Utah Pioneers and a long-time worker in the organization, scout leader and authority on Utah history, died at his home, 3599 Oakview Dr. on September 23. He was one of the most popular members of the SUP and much in demand as a speaker and toastmaster at meetings and banquets.

At the time of his fatal illness Mr. Curtis was serving on the Foreign Language Committee of The Church of Jesus Christ of Latter-day Saints. He has served also on the high councils of Granite and Sugar House Stakes and was bishop of the Hawthorne Ward.

Fred Curtis won national and international acclaim for his leadership in scouting. He arranged for hundreds of Utah scouts to attend national jamborees, managing their travels and living quarters. He was a recipient of the Silver Beaver Award.

Mr. Curtis served as president of the SUP Luncheon Club, the Knights of the Round Table and the Transportation Club, and was commanding officer of the Mormon Battalion.

He retired in 1965 as an account executive for the Missouri Pacific Railroad after having worked for this organization for 49 years. He served as chairman of the Selective Service Local Board for 22 years.

Fred Curtis was born Nov. 15, 1900, a son of Frederick Allen and Kate Hopewell Curtis. He married Florence Evans on April 27,



*Fred E. H. Curtis
... lovable character of SUP*

1926 in the Salt Lake Temple.

Survivors include his widow; a son, Fred H. Curtis, two daughters, Mrs. Melvin (Gloria) Neilson and Mrs. Donald (Claudia) Jensen, and 10 grandchildren, all of Salt Lake City.

Also surviving are his stepmother, Mrs. Irene Curtis, a brother, C. Arnold Curtis, both of Salt Lake City, and two sisters, Mrs. Samuel S. Bateman, Salt Lake City, and Mrs. Joseph H. Winther, San Diego, Calif.

Funeral services were held Sept. 25 in the Holladay Seventh Ward Chapel. The Mormon Battalion served as honorary pallbearers.

Ralph E. Winn

Ralph Elwood Winn, 65, member of the Salt Lake Luncheon Chapter of the Sons of the Utah Pioneers, was pronounced dead on arrival at the Murray Hospital on Sept. 30.

He was office manager for Eimco Corporation, president of

KSOP Radio, Commander-Chaplain of Utah Civil Air Patrol, the Salt Lake Lions Club, Holladay Rotary and the Mormon Battalion.

Mr. Winn was an active member of the Church of Jesus Christ of Latter-day Saints.

He was born May 30, 1902 in

Harold E. Wallace

Harold E. Wallace, 73, active member of the Salt Lake Luncheon Chapter, Sons of the Utah Pioneers, prominent Salt Lake attorney, civic and political leader, died Sept. 25 while waiting for a dental appointment.

Mr. Wallace was born May 13, 1894 in Salt Lake City, a son of Alonzo and Carolyn Naylor Wallace. He married Lorraine Hill on June 15, 1921 in the Salt Lake LDS Temple.

He was a graduate from the University of Utah College of Law and entered practice on June 19, 1919 and at the time of his death he was with the firm of Rawlings, Wallace, Roberts & Black.

He was a veteran of World War I.

Mr. Wallace was county attorney for Salt Lake County for 20 years, was past president of the Utah State Association of Counties and served as legal counsel for the association for many years.

Active in various reclamation projects, he was a member of the National Reclamation Assn. and the Utah Water Users Assn.

Mr. Wallace was an active member of The Church of Jesus Christ of Latter-day Saints having served as a member of the Yalecrest Ward bishopric, the high council of Bonneville Stake, the MIA Stake Board and group leader in several other ward and stake organizations.

Surviving, besides his his widow, are five daughters: Mrs. B. Orson (Bernice) Goddard, Mrs. Robert W. (Norma) Hughes, Mrs. Howard Stanton (Ann) Spurrer and Miss Jane Wallace, all of Salt Lake City; Mrs. Grant L. (Marilyn) Shumway, Blanding; 18 grandchildren; and a brother, Lawrence Wallace, Los Angeles.

Salt Lake City to Alfred and Katie Olsen Winn. He married Fay Seely Oct. 28, 1925.

Survivors: widow; son, daughters, David R., Mrs. Henry (Luna) Hilton, Mrs. Gary, (Kae) Smith, all of Salt Lake City; brothers, sisters, Alma G., Douglas O., E. Pete, Grant S., Mrs. John (Hyacinth) Isaac, all Salt Lake City; Mrs. Fred (Naomi) Layton, San Francisco. Funeral, Butler Third LDS Ward Chapel. Burial, Salt Lake City Cemetery.

The Book Rack

Expedition To An Ancient American City

By Virgil V. Peterson

Palenque: The Walker-Caddy Expedition To The Ancient Maya City, 1839-1840. Collected and edited by David M. Pendergast. University of Oklahoma Press, Norman. \$6.95.



David M. Pendergast, assistant professor of anthropology, University of Utah, and field director of the Royal Ontario Museum British Honduras Archaeological Expedition has garnered from far-flung sources the account of the Walker-Caddy expedition to Palenque in Chiapas, Mexico, which began in October, 1839. From a great-granddaughter of Caddy, now living in eastern Canada, came John Herbert Caddy's expedition diary along with several preliminary drawings of Palenque. Caddy was an accomplished artist and made many fine drawings of the ancient city. The originals of these drawings and Caddy's report were lost or destroyed but photo were made of the drawings and are now in the Museum of the American Indian, Heye Foundation. Reproductions of many of these are used in this volume. Walker's report of the expedition, supposedly lost, was uncovered by the author in the British Colonial Office in England. These sources, along with documents found in the Archives of Honduras, form the basis of this account.

Although heretofore unpublished, this story is quite as important as Stephens' *Travels in Central America*, first published in 1841. In fact Caddy and Walker engaged in a race with Stephens and Catherwood and arrived in the Palenque location well in advance of Stephens. During the two weeks' stay at the ancient site, the first adequate depictions of this now-famous abandoned city were made.

Dr. Pendergast has done a remarkable work in keeping the original accounts in their respective style of writing with an elucidating

editorial commentary to thread the story together. Much of it was written in the same areas traversed by Walker and Caddy more than 125 years ago, enabling the author further to experience and record under much of the same environmental conditions as experienced by the expedition personnel.

Image of Western Pioneer Depicted

The Pioneer In The American Novel 1900-1950, by Nicholas J. Karolides, University of Oklahoma Press, Norman. \$5.95.

From nearly 200 primary and secondary sources, Nicholas Karolides has drawn information that depicts the image of the frontiers-

man. The pioneer of the frontier with the frontier of western expansion disappeared about 1890. It is from accounts written in the first half of the 20th century that the author has made his analysis and drawn his conclusions.

There are certain basics that characterized these pioneers that blazed the frontier of the movement westward. Physical strength, trustworthiness, resourcefulness, courage and a dominating air of independence were among the traits that assured success against the hazards of expansion. The image, however, changes over this 50-year period of literary portrayal, the pioneer gradually becoming more genteel and less the rough-and-ready fighter and protector. —V.P.

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Tragedy Springs

Battalion Aids In Ceremonies

By Col. Marvin E. Smith
Commanding Officer, Mormon
Battalion

The SUP Mormon Battalion was featured at the dedication of the fountain and marker at Tragedy Springs, Calif., Sept. 2. Dr.



Col. Smith
on this spot.

Cook of the California State Historical Society, who was the main speaker, referred to the part the Mormon Battalion played in discovering gold in California and also told the story of how three Battalion boys were killed

Members of the North California SUP Sierra Chapter and Mormon Battalion under Pres. Duane Ford took part with the flag ceremony. Mrs. Maurine Smart and Mrs. Norma Ricketts of the Daughters of Utah Pioneers, had charge, and Pres. Kate B. Carter was a special guest.

The Battalion gave \$50 and Sons of the Utah Pioneers \$50 towards the fountain and plaque which read "Presented by Sons of Utah Pioneers and Mormon Battalion."

* * *

Two members of the Battalion have been taken by death recently: former Commanding Officer Fred E. Curtis and Col. Ralph E. Winn. Eleven men in uniform under command of Col. Marvin E. Smith were at the Curtis funeral and Col. Harold H. Jenson, founder of the Battalion, went with Patriarch Eldred G. Smith to the Winn funeral. Col. Jenson dedicated the Curtis grave. The Battalion was asked to be honorary pallbearers.

* * *

The pot luck supper and party Oct. 20 of the SUP "Mission 120" Trek to California had a large attendance. Sheldon Brewster pre-

sided with Everett Call in charge of program. Motion pictures and slides were shown of the recent trek to California. Mrs. Ila Pollock sang, played and lead practice for a new song she composed "March of Mormon Battalion."

* * *

At the September meeting Col. Brewster showed pictures and slides of their recent trip to Montreal. His group is planning a trip to the Rose Parade by way of San Francisco and Los Angeles end of December with visits to Temples, Sutter's Fort, Hearst Castle, Disneyland, Marineland, Knotts Berry Farm, and New Year's Eve party. Next year they will go on a three week tour to Mexico, by way of the San Antonio fair, Carlsbad Caverns and home by way of Tucson.

Books In The News

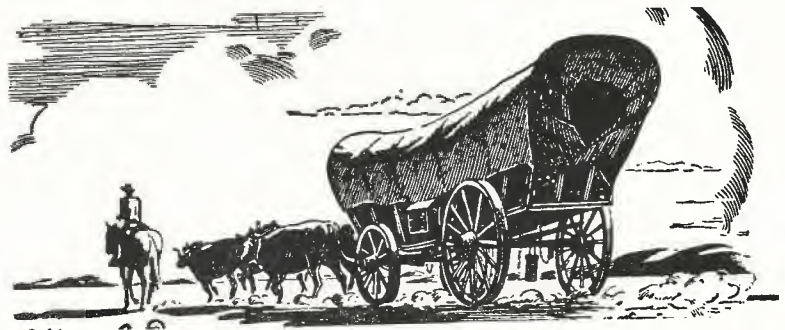
When Freighting Was A Thriving Industry

By Virgil V. Peterson

THE WAGONMASTERS, by Henry Pickering Walker, University of Oklahoma Press, Norman, \$5.95.

This colorful and comprehensive account of freighting and

service to the West, mining and agricultural development would have been seriously curtailed and the effort of the U.S. government in the Mexican and Civil Wars would have been less effective. Most of the early settlements of the West depended on the freight-



freighter fills a long-needed void in western history.

Freighting supplied the life blood to frontier settlements and was a thriving industry from 1822, at the beginning of the Santa Fe trade, to 1880. Demise occurred when the railroads, lacing the West, offered competitive transportation costs.

Much of the freighting originated in the Missouri Valley and was very important to the economy of that area. However, without this

er to some extent for food and clothing and almost entirely for manufactured goods.

The chapter on merchandising to the City of the Saints is a most comprehensive treatment and vital to any reader of local history.

Dr. Walker has reached far to garner source material for this volume. His bibliography covers some 35 pages. The frontispiece and jacket is a reproduction of the Charles Russel oil captioned "Wagon Boss."

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Bennett's
(WALLCOVERINGS)

SUP and DUP Play Major Roles

Plans For Developing Tragedy Spring Park

BY NORMA RICKETTS

SACRAMENTO (Special to The Pioneer)—R. Coke Wood, chairman of the California State Historical Landmarks Commission was the featured speaker, Saturday, September 2 at the dedication of Tragedy Spring Park. The program began at 2 p.m.

A plaque bearing the notation "Presented by the Sons of the Utah Pioneers and the Mormon Battalion," was unveiled by Pres. Kate B. Carter, president of the Daughters of the Utah Pioneers.

Located on Highway 88, west of Silver Lake, Amador County, the newly-created roadside park will be a restful stop for travelers, just as it was for California emigrants 120 years ago.

Tragedy Spring was named by members of the Mormon Battalion in 1848, who had been discharged in San Diego at the close of the War with Mexico. After working a winter in Northern California to

obtain supplies, they were enroute to the Great Salt Lake Valley to join Brigham Young and the pioneer vanguard of Mormons who were settling there. Three of their members—Henderson Cox, Daniel Browett, and Eliza Allen — left Pleasant Valley (near Placerville), where the men were gathering before beginning the arduous journey to Utah.

The snows were deep and it was late June, 1848, when they finally were able to make their way through the Carson Pass area. Each of the three men had a horse, saddle, pack mule, gun and supplies. It is known that Allen had considerable gold also. Serving as advance trail scouts they proceeded ahead, saying they would meet the remaining battalion members in the mountains.

The main group of men followed about a week later and eventually camped by a clear spring near Carson summit. They noticed evi-

dence of a struggle, arrows, and a newly-made mound which they decided to open. Their fears were well found for they found the maimed, mutilated bodies of their three friends. One body had two gun wounds in it. A common grave was made by placing rocks three feet high around it, filling dirt in the center and placing flat rocks on top to keep it from being desecrated. The Battalion then transferred the feeling in their hearts to the nameless spot — Tragedy Spring. Before leaving, they carved the men's names on a nearby a fir tree.

A DUP Marker

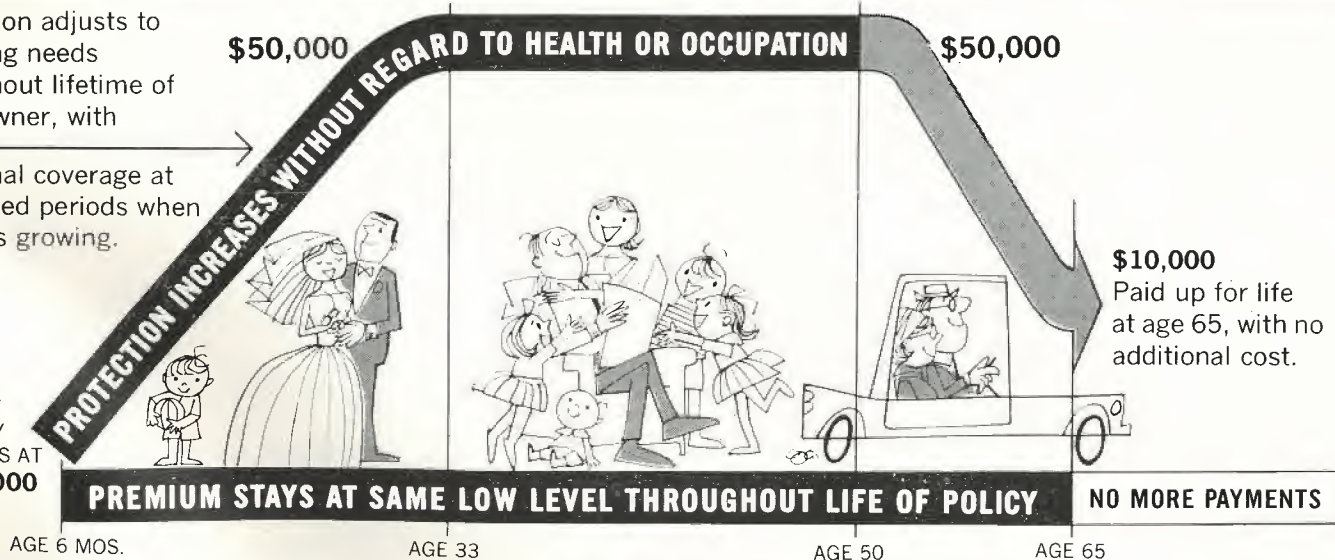
An official historical marker, furnished by the Central Company, Daughters of Utah Pioneers, Salt Lake City, will be unveiled at the roadside. Grooved redwood signs have been placed in the park to tell the complete story. A fountain, donated by descendants of the Mormon Battalion, and the Sons of Utah Pioneers, Salt Lake City, has been installed. The tables and benches were furnished by the Eldorado National Forest

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